Jubilee 2000

This issue of The Criterion contains a guide to the Great Jubilee 2000 and archdiocesan jubilee events for the next year that readers can pull out and keep. The section, which begins on page 13, gives information about a special Mass that will be held Sept 16, 2000, at the RCA Dome in Indianapolis. The Mass is being called Celebration in the Spirit of Hope: The Great Jubilee and is expected to draw as many as 40,000 people. Archbishop Daniel M. Buechlein, at least 20 other bishops and several archdiocesan priests will confirm more than 2,500 youth and adults at the Mass. The jubilee guide also contains schedules for special senior citizen and young adult Masses for the next year as well as information about the jubilee indulgence and a list of indulgence churches throughout the archdiocese.

Friends forever

Cathedral High School Class of 1946 members John McHugh (left) and Jim McClinn, both of St. Patrick Parish in Indianapolis, look at a scrapbook of photographs and clippings about their alma mater. About 30 classmates have been meeting monthly since 1977. It’s been 53 years since these classmates received their diplomas from Cathedral High School’s 75th anniversary, notes that, “Perhaps the greatest passing and reception of ‘quit.’”

Cathedral High School Class of ’46 remains true

By Mary Ann Wyand

“Friends forever” could be the motto for Cathedral High School’s Class of 1946. It’s been 53 years since these classmates received their diplomas from the former all-boys’ Catholic high school at its original location in downtown Indianapolis, but many of the men still meet regularly at MQ’O’s, a south-side restaurant near Roncalli High School. During monthly luncheon meetings, classmates enjoy thick slices of pizza, play pool, share old stories, discuss current news and refresh sports competitions. In November, football has been a favorite topic for the loyal alumni because the Class 4A Cathedral Irish (12–2) and Class 3A Roncalli Rebels (14–0) will compete in the Indiana High School Athletic Association state football tournament this weekend.

Members of the Class of 1946 excelled on the gridiron, too. In those days, St. Patrick parishioner Jim McClinn of Indianapolis said, team members played both offense and defense and didn’t know the meaning of “quit.”

She’s Still Dear Old Cathedral, published in 1993 to commemorate the school’s 75th anniversary, notes that, “Perhaps the greatest passing and receiving team in Cathedral’s rich history were 1945 All-Staters halfback Jimmy McClinn and end John Joseph ‘Jake’ McHugh. But beyond their athletic skills, the tricks they inflicted on coaches [Cleon] Reynolds, [Joe] Dezelan and others are still recalled with amusement and some exaggeration.” It seems McClinn and McHugh once pushed Coach Dezelan’s car onto a used car lot and placed a “For Sale” sign on the hood. The two friends also reportedly tied up Coach Reynolds and placed him upside down in a trash barrel at the school, which formerly was operated by the Brothers of Holy Cross at 14th and Meridian streets.

“Oh, those are just stories,” Jim McClinn said, grinning at the memories. “Yeah, true stories,” St. Patrick parishioner John McHugh, who owns MQ’O’s with relatives, added with a laugh. Their boyish pranks didn’t go unnoticed, and after one exploit McClinn was reportedly tied up Coach Reynolds and placed him upside down in a trash barrel at the school, which formerly was operated by the Brothers of Holy Cross at 14th and Meridian streets.

“Yeaa, true stories,” St. Patrick parishioner John McHugh, who owns MQ’O’s with relatives, added with a laugh. Their boyish pranks didn’t go unnoticed, and after one exploit McClinn was reportedly tied up Coach Reynolds and placed him upside down in a trash barrel at the school, which formerly was operated by the Brothers of Holy Cross at 14th and Meridian streets.

Bishops address many issues at annual meeting

WASHINGTON (CNS)—The U.S. Catholic bishops ended their last general meeting of the millennium Nov. 18 with the approval of a flurry of documents on topics as narrow as bishops’ pension benefits and as broad as the new millennium itself.

Also endorsed on the final day of the Nov. 15–18 meeting were a 10,000-word pastoral message on charity and a statement extolling the “blessings of age” that asks parishes to make ministry to the elderly a priority. The bishops also discussed but did not vote on a proposed new document on Church art and architecture in the United States.

But the most contentious issue facing the bishops at their 1999 meeting was resolved Nov. 17 with approval of U.S. norms implementing Pope John Paul II’s 1990 apostolic exhortation on Catholic higher education, Ex Corde Ecclesiae. The vote was 223–31 to adopt one of the most widely debated and most often rewritten documents the bishops have handled since their pastoral letters on economy and on war and peace in the economy and on war and peace in the economy.

See related stories on pages 7 and 8.
Faith 2000 will test students’ religious knowledge

It will be like an ISTEP on faith. The archdiocesan Faith 2000 program will test how well students are learning about their religion in much the same way the state uses ISTEP to test academic knowledge. Faith 2000 will assess Catholic and non-Catholic students—in faith formation programs and in Catholic school religion programs—on their knowledge in seven categories: faith, Church, sacraments, life in Christ, prayer and religious terms. The Catechism of the Catholic Church is used as a structural guide of the program, but is not a source of text to be memorized. Individual students will be assessed on knowledge of their faith. Group reports will be given on faith knowledge, Catholic values and Catholic practices. Students in grades three, six, eight and grade 12. Administrators will use the Faith 2000 program to strengthen religious instruction for all grade levels with a goal of increasing the effectiveness of the standards-based curriculum for preschool through grade 12.

The development of Faith 2000 was a project of a committee formed by the Assessment Task Force of the Archdiocesan Council for Educational Excellence.

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Catholics gather to discuss diversity issues

By Margaret Nelson

The second archdiocesan Encuentro 2000 gathering drew 75 participants to the Assembly Hall at the Archbishop O’Meara Catholic Center in Indianapolis. Their suggestions will be used by the 25 archdiocesan delegates to the national Encuentro 2000 gathering in Los Angeles July 6–9, 2000. The theme is “Many Faces in God’s House: A Vision for the Third Millennium.”

The 1997 National Conference of Catholic Bishops called for the national “encounter” to celebrate the rich cultural diversity of the Church in the U.S. Olga Villa-Parra, vice-chair of the Archdiocesan Multicultural Commission and coordinator of Encuentro 2000, was the keynote speaker.

The day began and ended with prayer. The opening prayer ended with a reading of Lumen Gentium, the Constitution on the Church: “… the Church fosters and takes to itself, insofar as they are good, the ability, riches and customs in which the genius of each people expresses itself. …”

People with a variety of backgrounds—African, Latin American, Indian, Korean, Vietnamese, Slovenian, Italian, Irish, French and German—contributed to the discussions. Table decorations displayed symbols of their cultures.

Parish groups and other groups of about eight people discussed questions about their experiences and reflections on their faith and cultural traditions.

Specific questions covered topics such as, “Many Peoples, One Catholic Church,” “Living in Solidarity and Justice,” Many Faces in God’s House,” “Sharing Our Histories in Christ,” “Christ, the Path to Forgiveness and Reconciliation” and “Bridging the Gap Between Faith and Life.”

At the end of the four sessions, representatives gave highlights of the small group discussions to the whole assembly.

One representative observed that members of minorities “can see issues that the majority takes for granted.”

Another said that small conflicts can split a small parish, but that people will come together out of crises.

One said that those at her table stressed the importance of being non-judgmental. “The only person we can change is ourselves.” Another said to “make it a habit never to demean others in our conversation,” especially in humor.

Those who reported from several tables stressed the importance of priests who understand their people and their cultures.

One woman said she knows of only two priests ministering to Hispanic Catholics in the archdiocese. She said, “We have seen others who speak Spanish fluently, yet they do not share their gifts with us.”

Villa-Parra summed it up: “When people gather for deep conversation, we are always challenged at many different levels.”

She said that the people who lived two millennia ago “couldn’t have possibly imagined this [gathering]. The whole sense of our oneness will stay with us.”

“If we could imagine together, this is New Year’s Eve,” said Villa-Parra. “We’re opening that door. … This bell signifies we’re going as one into the new millennium.

“The celebration is not a new millennium. Our celebration is us,” she said. “Let’s go back to our parishes and ring our bells.”

The first Encuentro 2000 gathering in the Bateville Deanery drew 32 people to the Oldenburg Academy on Nov. 13. Regional meetings will also be held at St. Joseph Parish in Terre Haute on Feb. 19 and at the Aquinas Center in the New Albany Deanery on March 11. †
Editorials

Seeking the Face of the Lord

From the Heart of the Church

End embargo of Iraq

The Criterion
Friday, November 26, 1999

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The Criterion
s 1990 apostolic constitution, *Ex Codi

Ecclesiae*. ("From the Heart of the Church") to

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ast week, the U.S. Catholic bishops

overwhelmingly approved norms

for applying the 1990 apostolic constitution, *Ex Codi

Ecclesiae* ("From the Heart of the Church") to the approximately 230

Catholic colleges and universities in the United States. The

process that led to last week’s decision has been in the works for

20 years and has involved extensive con-

sultation with the leaders of Catholic

higher education, bishops and Vatican

officials, it’s fair to say that reaction to the

bishops’ action has been mixed.

Some Catholic educators fear interfer-

ence from the bishops, and they have

voiced their concerns. Some conservative

Catholics rejoice at what they hope will

be tighter controls on what they see as the

increasing secularization of Catholic col-

leges and universities. We think the truth

lies somewhere in between.

We hope the real import of the bish-

ops’ action will be in strengthened rela-

tionships between the bishops of the United States who are responsible for the

Church’s teaching ministry, and the

women and men who carry out this vital

work in institutions of higher learning.

We’ve said repeatedly that they do not

seek “control” over the day-to-day

operations of Catholic colleges and uni-

versities. They simply want to exercise

an appropriate form of oversight when it

comes to the authentic teaching and prac-

tice of the Church. New, it’s up to the

bishops to implement these new norms in

ways that affirm their commitment to

the Church (not just to fast food operations). The

bishops responsible for safeguarding

Catholic teaching and identity, and the

norms they just approved for implement-

ing *Ex Codi Ecclesiae* are meant to

help them strengthen and support (not

tightly control) Catholic higher educa-

tion.

We applaud the leaders of Catholic

higher education in Indiana. They have

participated in this debate in active

and constructive ways during the past 20

years, and they have not hesitated to “speak their minds” on issues of vital

importance to the Church and to the col-

leges of Catholic higher education here in Indiana and throughout the United

States. We also applaud the positive

statements issued by Marian College and

Saint Mary-of-the-Woods College in

response to the bishops’ action last week.

With this kind of active commitment

by Catholic higher education institutions, we can be sure that Catholic higher edu-

cation will continue to make a difference in the next millennium.

— Daniel Conway

(Daniel Conway is a member of the edi-
torial committee of the board of directors of Criterion Press, Inc.)

At their meeting last week, the U.S.

Catholic bishops overwhelmingly

endorsed a statement by their con-

ference president, Bishop Joseph A.

Fiorenza of Galveston-Houston, that calls for the end of the nearly decade-long U.S.

economic embargo of Iraq. The Criterion

issued a similar plea in this space earlier

this year (“Time to end the embargo,”

John F. Fink, June 25, 1999).

The embargo of Iraq, like the embargo against Cuba, is intended to encourage the

people to rise up and overthrow their

oppressive dictators. Well, Fidel Castro is

still running Cuba, and Saddam Hussein

remains in control in Iraq. It doesn’t take a

political scientist or a military strategist to

conclude that, at least in these two cases, comprehensive economic embargoes

goes just don’t work.

And all the while the United States is

engaging the embargo against Iraq, it is

paying a high price in its moral authority,

which continues to deteriorate in the

eyes of the world’s nations.

“The comprehensive sanctions against Iraq,” Bishop Fiorenza’s state-

ment says, “have long since ceased to be a morally acceptable tool of diplomacy,

because they have inflicted discrimina-

tive and unacceptable suffering on the

Iraqi people.”

The statement notes that the grounds

for action against Iraq are justifiable

because of Iraq’s aggression toward

other countries in the region, its persecu-

tion of minorities and its continued development of weapons of mass

destruction. However, Bishop Fiorenza’s

statement puts out that “even honor-

able causes may not be defended with

improper means.”

As we said last June, it’s time—well

time to—end this embargo. The harm it has indiscriminately inflicted on

civilians is unacceptable.

— William R. Bruns

This week, I address myself to you, the young adults of our archdiocese.

For a variety of reasons, you are the most mobile members of our

society, and so I ask your parents, grandparents and friends to help me

get this message to you. Would you share it with your friends and peers?

Who is a young adult? Ages 18 to 39. Whether single or married, you are

your young adult Church. Whether active in the faith now or whether

you have drifted from the faith, you are on my mind.

Some say that your age group is the most neglected in our society and

also in our Church. This alone would argue for special attention to you as

we prepare to celebrate the Great Jubilee 2000 and entry into the third

Christian millennium. A more posi-

tive reason impresses me. You have
gifts to offer to our Church. And the

Catholic Church, bearing its heritage

from Christ, has gifts for you. We

need your leadership and participa-

tion in the rejuvenation of our faith,

which this special time of grace

affords us. And with this Church, Christ

offers you a special opportuni-

ty to be strengthened and anchored in

the truth of our faith. Whether sin-

gle or married, whether parents or

not, whether closer to 20 or to 40,

whether poor or financially success-

ful, the Great Jubilee offers you a

fresh chance to experience freedom

of the truth and authentic human dignity.

Many of you have told me that

you feel ill-prepared to understand

the Catholic faith. You find this

embarrassing among your peers and

friends in college or the workplace

or marketplace. You tell me that your

religious education left you

with little knowledge of the content

of the Catholic faith. Some of you

say that you are not so sure our faith

is relevant to the life you lead. Some

say that it seems like there is no place for you in the life of the Church or at

least you are not aware that your participation is welcomed. Your parents and grandparents
tell me the same.

Is the Catholic faith decisively

important? Is the message of Christ

simply one to be imitated? Is the life

of the Church just one among many

programs of imitating Christ and his

teachings? Are the sacraments for

real? Is the Mass just a symbolic

reminiscence of the Last Supper or is it something more? Is our union

with Christ in Communion merely

symbolic or is it real? Are the sacra-

ments of the Church simply religious

drama about the historical Jesus? Does Christ truly act in the Eucharist

and in the sacrament of reconciliation? Do you understand that Christ

established the Church as the way to participate in his redemption?

During the Great Jubilee 2000, our Church celebrates what God’s

love has done and is doing and will continue to do for the human family.

In a culture that values freedom, but is quick to attach labels to

subjects to be used rather than persons to be valued, the most basic question is

this: What is a human being? Pope John Paul II once told young adults that this was a deeper ques-

tion: What is the measurement for measuring the human person? Is it good looks? Is it talent? Is it good

hearts? Is it a quick mind? Is it初恋 success?

According to the pope, “The true measure of the human heart and

spirit is the measurement of con-

science, the measurement of the

spirit open to God.”

With a mandate from Christ him-

self, the Church wants to journey

with you in the quest for meaning

and authentic freedom. The journey

must lead to God, for without God,

life is superficial and lonesome. The

true measure of the human heart and

spirit is an openness to God. Christ

showed us the way and through the

Church, Christ and His spirit accom-

pany us in opening our hearts in true

love.

Through the Church, the Spirit of Christ calls each one of us to a
deeper experience of life and free-
dom. The Jubilee 2000 offers a spe-
cial opportunity for our Church to be

with you young adults more con-

sciously on your journey in life.

As announced in last week’s issue of *The Criterion*, to launch this ini-
tiative, we will offer—throughout

the year 2000—six special Masses and gatherings for young adults in six
different places in the archdio-

cese (Batesville, Bloomington, Indianapolis, New Albany, Richmond and Terre Haute). Watch

for more information. The first cele-

bration will be this at the SS. Peter and

Paul Cathedral on Dec. 31, 1999.

Beginning with a musical program

at 10 p.m., priests will be available in

the cathedral for confession, counsel-

ing or simply to listen. Mass to launch

the year 2000 will be at 11:30 p.m. The whole world is wel-

come, but this event is especially for

you! 

Archbishop Buechlein’s intention for vocations for December

Catholic Grade Schools: that they may teach our children the Catholic faith and

assist them in hearing and answering God’s call to service in the Church, espe-

cially as priests and religious.
E sta semana, me dirijo a los adul- tos jóvenes de nuestra archidiócesis. Por diversas razones, ustedes son los miembros más activos de nuestra sociedad, y por lo tanto les pido a sus padres, abuelos y amigos que me ayuden a hacer llegar este mensaje a ustedes. ¿Tendrían la bon- dad de compartirlo con sus amigos? ¿Quién es un adulto joven? Lo que tienen edades entre 18 a 39 años. Sea soltero o casado, ustedes son los jóvenes de nuestra Iglesia. No importa si están actualmente activos en la fe o han dejado la fe, estoy pensando en UdS. Algunos dicen que tanto nuestra sociedad como nuestra Iglesia han descuidado a este grupo de gente que nos llega a ellos. Esto es suficiente para abogar por atención especial hacia ustedes cuando nos disponemos a cele- brar el Gran Jubileo 2000 y entrar al tercer milenio cristiano. Una razón más positiva me impresiona. Uds. tienen dones para ofrecer a nuestra Iglesia. y la Iglesia católica, llevando su patrimonio de Cristo, está regalando para Uds. No importa si son manojo de su igle- sia y participe en el rejuvenecimien- to de nuestra fe, que este tiempo es un regalo de gracia para ellos. y por la Iglesia, Cristo les ofrece un oportu- nidad especial para fortalecerse y suje- tarse en la verdad de nuestras fe. No importa si se sientan aiding o abajo, padre o no, o de 20 años o 40 años, pobres o ricos, el Gran Jubileo les ofrece una nueva oportunidad para experimentar la libertad de la verdad y la auténtica dignidad humana. Muchas personas me han menciona- do que sienten la mañana preparar para entender la fe católica. Esto les da vergüenza entre sus amigos en la universidad, en el trabajo o en el mer- cado comercial. Uds. me dicen que su educación religiosa les dejó con poco conocimiento de lo que es la fe católi- ca. Algunos dicen que no están seguros que nuestra fe sea relevante a la vida que llevan. Algunos dicen que parecen no tener lugar para Uds., en la vida de la Iglesia o por lo menos no saben que es bienvenida su partici- pación. Sus padres y abuelos me dicen lo mismo. ¿Es la fe católica decisivamente importante? ¿Es el mensaje de Cristo uno que meramente se imita? ¿Es la vida de la Iglesia sólo uno entre muchos programas que imita a Cristo y a sus enseñanzas? ¿Son reales los sacramentos? ¿Es la Misión sólo un recordatorio simbólico de la Visita- Cena o algo más? ¿Es nuestra unión con Cristo en la Comunión o meramente simbólica? ¿Son los sacra- mentos de la Iglesia simplemente un drama religioso acerca del Jesús históric? ¿Actúa Cristo realmente en la Eucaristía y en el sacramento de reconciliación? ¿Entendan Uds. que Cristo llamó a la Iglesia como medio de participar en su redención? Durante el Gran Jubileo 2000, nuestra Iglesia celebra lo que él amor de Dios hace, ha hecho y hará por la familia humana. La pregunta fundamental en una cultura que está en la libertad, pero trata a los seres humanos como obje- tos a ser usados en vez de personas ser estas exigidas en: ¿Qué es ser un humano? Una vez el papa Juan Pablo II dijo a los adultos jóvenes que esto plantea una pregunta más profunda: ¿Cuál es la medida para medir al ser humano? ¿Es la apariencia? ¿Es el talento? ¿Es la buena salud? ¿Son los conocimientos técnicos? ¿Es el éxito financiero? Según el papa, “la verdadera medi- da del corazón y del espíritu humano es el medida de la consciencia, la medida del espíritu abierto a Dios”. Con un mandato de Cristo mismo, la Iglesia desea viajar con Uds. en la búsqueda del significado y de la liber- tad verdadera. El viaje debe llevarnos a Dios, porque sin Dios, la vida es superficial y solidaria. La verdadera medida del corazón y del espíritu es una franguezas a Dios. Cristo nos enseñó el camino y por medio de la Iglesia, Cristo y su Espíritu nos asistirán a abrir nuestros corazones por el amor verdadero. Por la Iglesia, el Espíritu de Cristo llama a cada uno a una experiencia más profunda de la vida y de la liber- tad. El Jubileo 2000 ofrece una oportu- nidad especial para nuestra Iglesia a estar con ustedes y los adultos jóvenes más conscientemente en su viaje por la vida. Como se anunció la semana pasada en The Criterion, para lanzar esta ini- ciativa ofrecemos, durante todo el año 2000, seis Misas y reuniones especiales para los adultos jóvenes en seis diferentes lugares en la archidiócesis (Básciles, Bloomington, Indianápolis, New York, Richmond and Terre Haute). Probablemente habrá más informa- ción. La primera celebración será en la catedral de SS. Peter y Paul el 31 de diciembre de 1999. A partir del programa a las 10 p.m., los sacerdotes estarán disponibles en la catedral para oficia confesión, aconsejar o simple- mente para escuchar. La misa para el año 2000 comenzará a las 11:30 p.m. Todo el mundo está invita- do, pero este evento es especialmente para Uds. Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en diciembre Escuelas primarias católicas: que ellos puedan enseñar el fundamento de la fe a sus estudiantes y contestar las llamada de Dios para servir en la Iglesia, sobre todo como sacerdotes o religiosos.

Adultos jóvenes estoy pensando en Uds. en U.S.

Will be ready!
Will the world come to an end in exactly the same way that John described in the final days of tribu- lation in the Book of Revelation? On the one hand, it is certain- ly possible. On the other hand, the end of the world may be place in a completely different way. The author of Revelation was not the only biblical author who wrote about the end times and the second coming of Christ. For exam- ple, Mark spoke of the end of the world in his Gospel (Mt 13), as did Paul in his epistles (1 Thes 1:1-5 and 1 Cor 15). When one compares their comments about the end of the world, one finds some fundamental differences. These along with some other considerations reinforces the notion that not all of Revelation was meant to be taken literally. Although biblical authors disagree with one another about some details per- taining to the end times, they nevertheless agree on some fundamental issues. The world as we know it will not last forever. God will take an active role and bring it to an end, at which time good will completely triumph over evil. The old passing world will be destroyed, crushed down and be replaced by a new eternal one. Will the world soon come to an end? Maybe yes, maybe no. The fact is that one cannot say with any degree of certi- tainty. It could happen in 15 minutes or in 15 million years. No one knows the exact moment when the world will come to an end, and that includes the angels in heav- en and Jesus, himself (Mt 25:13). Even though there are different view- points as to what the signs will be, there is agreement that there will be signs of the end of the world. When these finally appear, there will be no doubt that these signs are authentic. At least some of the New Testament authors were under the impression that they would still be alive when the second coming of Christ took place. (1 Thes 4:13). They all agree that when- ever it returns, it will be a lot sooner than they thought it would be. Although John dedicated most of his book to describing events, the future was not his primary concern. His fundamental concern was the present behavior of Christians. John intended to encourage these people to remain faithful to the vows they made at baptism when they pledged lifelong allegiance to Jesus Christ. There was a great deal of misunder- standing about the first coming of the Messiah. Many entertained the notion that he would be a powerful military leader who would drive out the Romans and restore the kingdom. Instead of such a leader, a Messiah came who was born in a manger. This earth power and violence were not the answer. More than likely, there will also be a cer- tain amount of misunderstanding about the second coming of the Messiah, Jesus. As we make our way toward the New Jerusalem, we are to judge by faith, not by sight. We have in our possession the book of Revelation. By means of this sacred book, God has provided us with a “road map” of sorts. In the last book of the Bible, God reveals what is expected of the fol- lowers of Jesus. In doing so, God pre- pares us for the apocalypse so that when it comes, one can proclaim: “I am ready.”

Questions for consideration:
1. Does great adversity in life increase or decrease faith? Explain.
2. What do human beings expect of God and what does God expect of human beings?
3. Is God fair in his dealings with people?
4. In regard to spirituality, do you con- sider the U.S.A. to be “First World,” (developed), “Second World” (developing) or “Third World” (undeveloped)? Explain.
5. Can you think of an example of a false expectation you had of a per- son, place or thing?
6. Are you ready for the apocalypse? For further study:
1. Read the following passages that describe Jesus at prayer: in 17 and 14:32–42. Jesus’ advice on how to pray: Mt 6:5–20; biblical figures and events: Ex 24, 1-46, Ps 59; 2 Cor 1:14, Revelation 19:1–4. 
2. Read#2558; 2597 of the Catechism of the Catholic Church.

(A more detailed investigation of the Book of Revelation appears in the book Let the Apocalypse be Understood by Father John Buckel. It is available for $15 at Kregel Bros. and at Village Dove stores in Indianapolis or directly from Father Buckel at Saint Meinrad School of Theology, Saint Meinrad, Ind. 47575.)
The fourth annual Catholic High School Choral Festival is scheduled at 7:30 p.m. on Thursday, Dec. 2, in the Marian College Chapel, 3200 Cold Spring Road, in Indianapolis. The concert is free and open to the public. The program includes vocal ensembles from several area Catholic high schools, including Oldenburg Academy, and performances by the Marian College Chamber Singers and Choirale. The finale of the program features 180 students singing an original composition by Philip Kern, a Marian College music professor, titled "Issay, Issay!" (Aramaic for "Hear ye, hear ye!"). Kern’s composition is based on a traditional Ethiopian Christmas song. For information on the choral festival, call the Marian College music department at 317-955-6108.

Nativity of Our Lord Jesus Christ Parish in Indianapolis will sponsor a “Christmas Concert for the Poor” from 7–8 p.m. on Wednesday, Dec. 1, at the church, located at 7228 Southeastern Ave. Free-will offerings will benefit parishioner Lucious Newsome’s ministries to the poor. For information, call Nativity at 317-357-1200.

John F. Fink, editor emeritus of The Criterion, will present a program that will depict the life and time of Jesus Christ at Mary, Queen of Peace Parish in Danville. For more information, call 317-745-4221.

Our Lady of Lourdes Parish in Indianapolis will host an evening of prayer and reflection at 7 p.m. on Dec. 5.

Norbert and Therese Mappes of Beech Grove will mark their 50th wedding anniversary on Nov. 27. The couple will celebrate with a Mass and dinner reception. They were married at St. Roch Parish in Indianapolis. The couple has eight children: Mary Sue Kraft, Connie Shelbourne, Terrance, Kenny, John, Donald, William and Andy Mappes. They also have 22 grandchildren. They are members of Holy Name Parish in Beech Grove.

Brebeuf Jesuit Preparatory School honored the Mother’s Association for distinguished service during the annual President’s Dinner on Nov. 20 in Indianapolis. Presentation of the President’s Medal to the volunteer organization recognized “the importance and value of women’s involvement in the school.”

Scecina Memorial High School senior Lauren Hansberry of Indianapolis was recently honored by the ESPN cable television network for academic, athletic and volunteer achievements. She also helped coordinate Scecina Memorial’s annual school blood drive in November.

Lawrence Borders (above, left) and Russell Zint (at right), fifth-year students for the priesthood from the Archdiocese of Indianapolis, are ordained as deacons by Bishop Robert W. Donnelly, auxiliary bishop of the Diocese of Toledo, Ohio, on Oct. 30 at Saint Meinrad’s Archabbey Church in St. Meinrad. Deacons Borders and Zint are students at Saint Meinrad School of Theology in St. Meinrad and are studying for their Master of Divinity degree.
Theological and Pastoral norms adopted by the U.S. Conference into one conference that will redefine to deal with the most serious objections raised against earlier versions. Another major discussion at the meeting was on the continuing project to restructure the National Conference of Catholic Bishops and U.S. Catholic Conference into one conference that will be called the U.S. Conference of Catholic Bishops.

WASHINGTON (CNS)—The new text on Catholic university norms adopted by the U.S. bishops Nov. 17 describes its goal as drawing all U.S. Catholic higher education institutions “to continuous renewal, both as ‘universities’ and as ‘Catholic.’” The document is divided into two main sections: Theological and Pastoral Principles and Particular Norms. In this structure it parallels the more important document that it is intended to implement, Pope John Paul II’s 1990 apostolic constitution on Catholic universities, Ex Corde Ecclesiae (From the Heart of the Church).

The papal text also had two main sections, Identity and Mission and General Norms. The apostolic constitution laid out a vision of a Catholic university as a community of learning, teaching and research, dedicated to truth and to service to society, Church and culture.

A spoke of the Catholic university as “a primary and privileged place for a fruitful dialogue between the Gospel and culture.” Its section on norms spelled out general rules, on a worldwide basis, on the nature and establishment of a Catholic university, the university community and its relation to the Church and role in the Church. It called on the bishops’ conferences to establish concrete national or regional applications to implement the constitution and its general norms. The title of the new U.S. document is Ex Corde Ecclesiae: An Application to Catholic higher education norms do not parallel the more important document that it is intended to implement, Pope John Paul II’s 1990.

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It cites “four distinctive characteristics that are essential for Catholic identity”:
• Christian inspiration in individuals and the university community.
• Reflection and research on human knowledge in the light of the Catholic faith.
• Fidelity to the Christian message in conformity with the magisterium (teaching authority) of the Church.
• Institutional commitment to the service of others.

The particular norms of the application document are broken into seven articles. These parallel the seven articles of general norms in the apostolic constitution.

The first describes the nature and purpose of the norms and how they are to be implemented.

The second says that since a Catholic university “enjoys the institutional autonomy appropriate to an academic institution, its governance is and remains internal to the institution itself.”

It goes on to call academic freedom “an essential component of a Catholic university” and says a bishop must recognize and promote that rightful freedom “with due regard for the common good and the need to safeguard and promote the integrity and unity of the faith.”

The third article says what is required for a university to be established or approved as Catholic.

Article 4, on the university community, includes separate treatment of the board of trustees, administration and staff, faculty and students.

That article, which addresses the Catholic character of university officials and faculty and the relation of theologians to Church teaching authority, has been one of the main sources of controversy over the years of debate on the U.S. norms.

In the final draft adopted by the bishops, key points of this article include:
• Men and women of non-Catholic religious faith “can make a valuable contribution to the university” as trustees, administrators, staff, faculty and students.
• Each member of the board of trustees must be committed to the implications of the university’s Catholic identity, and “to the extent possible, the majority of the board should be Catholics committed to the Church.”
• “The university president should be Catholic.”
• “The university faculty are to receive the rights of the local bishop, a ‘mandatum,’ or mandate to teach, ‘from the bishop of the diocese in which the Catholic university is located.’”
• “Without prejudice to the rights of the local bishop, a ‘mandatum’ once granted, remains in effect wherever and as long as the professor teaches unless and until withdrawn by a competent ecclesiastical authority.”

In the final draft, which defines Catholic identity, the United States.”

Continuing from page 7

EDUCATION

which defines Catholic universities as “participants in both the life of the Church and the higher education community of the United States.”

Drawing directly from the language of Ex Corde Ecclesiae, it notes that the relationships between university and Church authorities are to be “characterized by mutual trust, close and consistent cooperation and continuing dialogue.”

It devotes several pages to breaking out the implications of each of those characteristics and commitments entailed in establishing and maintaining that identity.

The final element of the Theological and Pastoral Principles section outlines the meaning of Catholic identity in Catholic higher education, drawing on the apostolic constitution and other Church documents to spell out the characteristics and commitments entailed in establishing and maintaining that identity.

The second says that since a Catholic university “enjoys the institutional autonomy appropriate to an academic institution, its governance is and remains internal to the institution itself.”

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Bishops discuss plan for national adult catechism

WASHINGTON (CNS) — The U.S. bishops heard a report Nov. 15 on the possibility of developing a national adult catechism.

Although such a specific catechism is “feasible, it remains to be determined whether such a text is advisable,” Archbishop Daniel M. Buechlein of Indianapolis told the bishops in his report on the opening day of the bishops’ four-day general meeting in Washington.

The archbishop, who is chairman of the bishops’ Ad Hoc Committee to Oversee the Use of the Catechism, said his committee hopes to conduct a survey of the U.S. bishops on the very question of an adult national catechism and report the results to their Administrative Committee next September.

He said the survey would include a sense of what a national adult catechism specifically for the United States might look like.

Along with developing possibilities for an adult catechism, Archbishop Buechlein said, his committee is drafting a development plan for adolescent and elementary school-age catechisms. He said the committee plans to report on these projects by next year’s fall bishops’ meeting.

When its members are not addressing future catechetical concerns, the ad hoc committee has been reviewing current publications for their conformity with the Catechism of the Catholic Church.

Last year, the committee notified publishers of basic guidelines for conforming with the catechism, including the need to use personal pronouns for God, to avoid the term “Hebrew Scriptures” when referring to the Old Testament, and to use the terms B.C. and A.D. when citing dates.

It also notified publishers that texts dealing with preparation for the sacraments of reconciliation and first Communion should “clearly teach” that one’s first confession “is to be received before first Eucharist.”

Within the past year, Archbishop Buechlein said, his ad hoc committee also has been asked to review materials on human sexuality.

But because the materials included a “significant amount of physiology, psychology and sociology”—subjects which do not fall within the committee’s charge in reviewing doctrinal matter—his committee asked the bishops’ Committee on Education to consider revising its 1991 document on Human Sexuality: a Catholic Perspective for Education and Lifelong Learning.
Prayer is a way of knocking on God’s door

By Kathy Beirnes

Our friend, Jay, was very sick. His home was his hospital, but the doctors could not find anything wrong when they did scans. Finally they located the cause of his pain. He had cancerous tumors on the outside of his lungs.

We began praying for him to recover. All his friends stormed heaven. He was such a good and giving man, and he should still have had many years to live, but it was not to be.

The first operation revealed that there was widespread damage. He decided against intensive chemotherapy, and the nature of our prayers changed.

Now we prayed for the grace of a happy life in this world while it lasted, and for the presence of the Lord by his side as he passed from this world to the fullness of life with God.

We lived at a distance from Jay and made the trip to see him one last time. The rhythm of the time our prayers kept us connected with him and his family.

The friends who lived near Jay spent the last week taking turns at his side, praying with him, singing the Bible songs he loved so much, and generally praying with their voices, hearts and presence.

God was good to give us the privilege of knowing Jay and being a part, with him, of the mystical body of Christ.

Prayer unfolds as events unfold in our lives. And as prayer does so, it reveals more of God to us, allowing the voice and will of God to take over from our human wisdom and desires.

We had moved 1,500 miles away from a number of families we were very close to in our hometown, but we kept in touch and were able to take over from our human wisdom and desires.

One day we got scary news: The first operation revealed that there were many tumors on the outside of his lungs. When they did scans. Finally they located the cause of his pain. He had cancerous tumors on the outside of his lungs.

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Perspectives

Vatican II: Bishops vote on liturgy and media

(六) in a series

Although most of the debate during the second session of the Second Vatican Council was on Liturgy, the Dogmatic Constitution on the Church, which was to define the roles of people in the Church, it wasn’t until the third session that the Constitution on the Liturgy would be the first document approved because liturgical renewal seemed to be everyone’s top priority. The vote on this document was an impressive 2,147 in favor and only four votes against. The bishops recognized that writing the Constitution on the Liturgy would make the most difference in the lives of most ordinary Catholics.

Cornucopia/Cynthia Dewes

It’s Thanksgiving: Do you know what you’re thankful for?

Thanksgiving is one of those Norman Rockwell kinds of days. It’s patriotic and God-fearing and family-oriented, and it appeals to some of our primal interests: eating, time off from work and (in more recent times) watching football on TV. Of course, it’s also the official time to give thanks. But, while you might think it should be a catchphrase for all of us, only at least one or two things that make us grateful, sometimes it’s not easy.

We once experienced a Thanksgiving that occurred 10 days after one of our sons died in an accident. We were hard put to feel thankful for anything at that point, but we numbly attended the celebration we always shared with our friends and kindred quiet support not only got us through the day, but also made us thankful once again for our presence in our lives.

Faithful Lines/Shirley Vogler Meister

Recalling friends and the Holocaust Museum

Last year at this time, my husband, Paul, and I delivered a suitcase filled with our papers to the U.S. Holocaust Memorial Museum in Washington, D.C. That material came into our safekeeping after the Catholic Church’s role in the 1995 national study (for more details, see The Search for Common Ground, Our Sunday Visitor, 1997).

But to what extent do American Catholics agree with these social teachings?

The vast majority of American Catholics say that helping the needy is an important part of their personal religious beliefs. Seventy-six percent of American Catholics agree that the institutional Church should be involved in building a more just and equal world. At the same time, they are not convinced that the institutional Church should be involved in economic and political issues.

The American bishops’ claim that economic decisions increasing poverty are morally wrong. Fifty percent of lay people strongly agree, 26 percent agree somewhat, 18 percent disagree; 6 percent are unsure. A majority of Catholics (59 percent) believe the Church’s social teachings apply clearly and directly to current events, whereas 41 percent disagree; and 7 percent are unsure. A major- ity of Catholics (63 percent) believe the following comes closer to explaining why we live in a country that makes a national holiday out of thanking God.

The Criterion

Research for the Church/James D. Davidson

Catholics generally agree with Church’s social teachings

The Catholic Church has a long tradition of caring about the poor. The search for jus- tice and equity for the poor is expressed over and over again in papal encyclicals and on major social issues in the American bishops’ 1986 letter Economic Justice for All. The Church’s commitment to justice and its concern for the poor also are evident in the self-help programs funded by the Catholic Campaign for Human Development.

How to what extent do American Catholics agree with these social teachings?

Several colleagues and I have examined tastes in autobiographical and historical writings by American Catholics. The results indicate that, while most Catholics have not read the papal encyclicals or the bishops’ 1986 pastoral letter on economic justice, a majority believe that Catholics should be concerned about poverty and should do their best to build a more just and equal world. At the same time, they are not convinced that the institutional Church should be involved in economic and political issues.

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The Book of Isaiah provides the first reading for this first Sunday of Advent, and as such it is the first Scriptural reading to inform us of the holy setting of the Mass for this new year of the Church’s life of wor- ship and instruction. Important to understand this reading is knowledge of the context in which it was written. It was composed and became the third section of the Book of Isaiah, written many years after the death of the great prophet. Nevertheless, the very use of the prophet’s name as identification reveals that memories of Isaiah were strong, as was reverence for his teachings.

In the decades between the life of the prophet Isaiah and the times in which these verses were written, the Exile had transpired for God’s people. Their long, weary exile in Babylon had come and gone. Yet all was not good for the children of Israel. Severe want haunted their lives. Their ethnic and familial ties, their covenant with God, their unity in belief in the One God, seemed very far away. These verses con- stitute an appeal for God’s intervention in the times to come. From all their woes, and their fervent desire for redemption. They wanted God to intervene in the times to come and to reassure them of his love. In the beautiful vision of light, in the castle of holiness, my life is a temple to you. In the dust-strewn shop is as still to me as is the call of bird song. All sounds fall upon my ears as a concert. My body, the victim consumed; My movements but shadows of his. For my roof is the cope of God’s heaven, for my walls are the articulation of his grace among us. All this happens under his eternal watchful joy. In music, visual environ- ment and the overall tone of the liturgy, it is quite distinct from the penitential time of Lent.

Advent liturgies should focus on joyful waiting. In our parish, a recent trend has focused on the three comings of our Lord: his birth in the incarnation, the final coming of judgment, and focus differ significantly from that which characterizes the time of Lent. At least since the time of St. Bernard, Advent in your liturgies is, to say the least, unusual. Who knows what God tells us. (North Carolina) any other we don’t see color. I’m interested in other couple preparing for marriage. What sort of relationship have they developed? They might begin with, you would want to examine carefully all those concerns faced by any other couple preparing for marriage.

As is the case of bird song in the cloud-dappled twilight, All sounds fall upon my ears as a concert And upon my heart as a hushed melody. For my soul is an instrument of the Eternal, And my heart but an echo of the Divine. He has made me king of his household, Lord-ruler of all his possessions; And for him, my doth is faith’s triumph, My response, the serenity of hope, And my silent surrender a flame in the darkness. Burning forever in the still shadow of love.

For my soul is an instrument of the Eternal, And my heart but an echo of the Divine. He has made me king of his household, Lord-ruler of all his possessions; And for him, my doth is faith’s triumph, My response, the serenity of hope, And my silent surrender a flame in the darkness. Burning forever in the still shadow of love. In the castle of holiness, my life is hidden In the beautiful vision of light, (Carmelite Sister Joseph McKenzie is a member of the Monastery of St. Joseph at Terre Haute.)
spread their Christian faith while maintaining the strictest respect for religious liberty in line with the teaching of the Second Vatican Council. They will likewise strive to understand the difficulties which arise for the Jewish soul—rightly imbued with an extremely high, pure notion of the divine transcendence—when faced with the mystery of the incarnate Word.

Perhaps you are confusing evangelization with proselytism, which is a manner of behaving that uses deception or force in proselytism, which is a notion of the divine transcendence. It is erroneous to charge both proselytism and the teachings of Christ as contrary to Catholic thinking. The Church repeats: "Make Disciples."—WRB

Appreciates Davidson's column
I would like to comment on the articles by Professor James D. Davidson in The Criterion Nov. 5 publication on the review of Eugene Kennedy's book Tomorrow's Catholics, Yesterday's Church. This article was very interesting and should present today's problems relative to Catholic thinking. When we talk about Catholics being in good standing with the Church and the teachings of Christ, I believe that the Culture I Catholic more closely conforms to these teachings. The Culture II Catholics seem to want to decide for themselves if the teachings of Christ through the pope and the magisterium are correct of not. This line of thinking brings along all variations of thought and confusion since one person can think some article of faith is wrong while another person thinks it is right. When the Church has the responsibility given by Christ to teach all nations, it becomes a mass of confusion when there are different beliefs to various groups of people. This is a problem of our times and we must remedy this situation. I would like to thank Professor Davidson for this informative article.

Paul V. Fuller, Economy

Thank you for choosing life
A beautiful thing happened as I read the article in the Oct. 22 issue of The Criterion titled "Choosing Life." St. Elizabeth's in New Albany helps women cope with crisis pregnancies" by Susan M. Bierman. It was as if I had been given the key to unlock a forbidden treasure that I had desired for so long. You see, my birth mother was one who helped by St. Elizabeth's Home in Beech Grove. She "chose life," and on May 6, 1968, at 11:31 a.m., she gave birth to me. Shortly thereafter, I was adopted into a fine Catholic family. I have never met my birth mother, but not a day goes by that I don’t think about the mother who gave up so much. She unselfishly gave her precious child. I imagine that it was the hardest thing she’s ever done. I can understand the difficulty of this, as I have given up 13 babies to God, having miscarried 13 times. (Still, I love you, whoever you may be, and someday I hope to thank you in person. Your sacrifice has been a great example of God’s love. May I someday be God’s love for you.)

When I think of my birth mother, I remember her love. She unselfishly gave up 13 of her babies to God, having miscarried 13 times. (Still, I love you, whoever you may be, and someday I hope to thank you in person. Your sacrifice has been a great example of God’s love. May I someday be God’s love for you.)

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Dear Mother,
Thank you so much for being part of God’s plan for my life in giving me life into this world. Thank you, mother and my friend, for making the right choice—a choice of hope. I carry love for you in my heart daily. I love you, whoever you may be, and someday I hope to thank you in person. Your sacrifice has been a great example of God’s love. May I someday be God’s love for you.

I am now 31 years old. I am very happily married, but something has been hidden for a long time—a very, very long time: a “Thank you!” to the woman who chose life for me. She could have aborted me, but she gave up so much of herself so that I would have life. And by God’s grace, it’s a wonderful life! Sure, life has had its ups and down. Breast cancer was the right choice. My adoptive mother, leaving my adoptive father to raise me and two brothers. Life’s challenges are all part of learning and growing. Still, the experiences of my life have led me to a priceless relationship with Jesus Christ. I now teach children’s bible church every Sunday. I weekly teach Bible club to girls ages 7-9 at Wheeler Mission and I am daily involved in Christian ministry. And all of this because God provided St. Elizabeth’s Home to help my birth mother choose life for me.

Here is my letter of thanks to my loving mother, who gave birth to me:

Dear Mother,
Thank you so much for being part of God’s plan for my life in giving me life into this world. Thank you, mother and my friend, for making the right choice—a choice of hope. I carry love for you in my heart daily. I love you, whoever you may be, and someday I hope to thank you in person. Your sacrifice has been a great example of God’s love. May I someday be God’s love for you. Thank you, mother, for your gift of life—your gift of love. I pray to God that we may one day share the story of our lives with each other. Because you chose life for me.

Love,
Jean T. (Neuendorf) Earle, Greenwood

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Celebrating 2,000 years of Christ

A message from the U.S. Catholic bishops for the jubilee year 2000

The start of the year 2000 launches a great jubilee year.
Every quarter century Catholics celebrate a “holy year,” in which we turn to Jesus, ask for the grace to convert our hearts and minds, and look forward in hope. As we celebrate the 2,000 years of Christianity, we wish to witness our faith in Jesus and how the Gospel empowers and challenges us.

As we think about home, work and school, we see a need for Christ’s message of love to ring throughout the land. This is vital as violence threatens to shatter peace and the lure of instant gratification keeps people from looking beyond themselves. Such threats can blind a person to the existence of God’s timeless caring and affection.

As you step across the threshold into the new millennium, think about what God’s love means for you. Because God loves you, you never stand alone. There is someone with you in anxious moments, who knows your deepest desires and wants what’s best for you. Think of the one who’s loved you most. Multiply that love a million times over and you still haven’t reached the extent of God’s personal love for you.

Because God loves you, you can go beyond yourself. You can forgive those who have hurt you, however deeply. Even when you feel intense pain, the possibility of forgiveness lies within you. You can forgive others because God is always ready to forgive your sins. You can overlook wrongs because God empowers you to go beyond your own heartache.

Because God loves you, you can ask forgiveness of those you have hurt. You can admit wrongs and ask forgiveness to make relationships right. His grace can heal you.

Because God loves you, you can care for the weak, remove injustices, alleviate poverty, annihilate oppression and restore righteousness to our world. You are united with love itself, tapped into a love that gives you the strength to defend the unborn, support the elderly and lift the hearts of those without hope.
God’s grace in you helps you to see that in every person beats a heart yearning to be loved.

Because God loves you, you have the power to touch hearts with compassion, heal wounds in those around you and act selflessly.

New possibilities lie before you, before all of us, at the start of the third millennium. This is a jubilee year of celebration. This is a time to look at the world and decide how to better serve your neighbor. You can do it too, because thanks to God who sent Jesus into the world 2,000 years ago, the power of God’s love lies within you.

Celebration in the Spirit of Hope: The Great Jubilee

By Greg Olszki

It’s likely to be the largest event in the history of the Archdiocese of Indianapolis and one of the largest jubilee celebrations in the United States next year.

As many as 40,000 people are expected to gather Sept. 16, 2000, at the RCA Dome in Indianapolis for Celebration in the Spirit of Hope: The Great Jubilee. The event will be the culmination of the archdiocese’s jubilee year celebration.

Archbishop Daniel M. Buechlein, at least 20 other bishops and several archdiocesan priests will concelebrate Mass and confirm more than 2,500 people and confirm Catholic adults who normally would be receiving the sacrament of confirmation next year, baptized Catholics who have not been confirmed and also being invited to be confirmed at the Sept. 16 Mass. Although confirmation will be a focal point of the celebration, the special Mass is a call for all who have been on a journey of conversion during the jubilee to join together and celebrate 2,000 years of Christ and the carrying forward of the faith into the third millennium.

It’s a time for Catholics to deepen their celebration of all the sacraments.
The jubilee is important for Catholics because it provides a graced opportunity to offer special thanks to God for sending his Son to become one of us and to save us from sin and from death,” said Archbishop Buechlein.

“This is also an opportunity to renew and deepen our faith. It is a sanctified time during which we can become more deeply aware of our need for penance and reconciliation as well.”

(See more details about the Sept. 16 Mass and celebration will appear in future issues of The Criterion.)

Sept. 16 will be the highlight of the archdiocese’s jubilee celebration, but there will be several other special events during the next year.

The jubilee year officially begins Christmas Eve this year with the opening of the Holy Door in St. Peter’s Basilica in Rome by Pope John Paul II.

On Dec. 24 in Indianapolis, Archbishop Buechlein will usher in the jubilee year with the opening of the Holy Door at midnight Mass in SS. Peter and Paul Cathedral. This special liturgy will be celebrated by Catholics in cathedrals and churches throughout the world.

The opening of the Holy Door at St. Peter’s by the pope is a symbol of the universality of the Church and helps to unite all Catholics around the world, said Archbishop Buechlein.

“Thereafter, all of us Catholics will participate in the special prayers and practices of the jubilee which unite us in prayer and in action,” the archbishop said. “The Holy Father encourages all of us to participate in a spirit of penance and reconciliation for the sins experienced through the humanity of our Church and its leadership.

“At the same time, he calls us to a new evangelization, a conversion among ourselves,” Archbishop Buechlein said.

“He calls all Catholics to invite back home those who have left our Church for any reason. He calls us to open our hearts and minds to welcome into our Church those who have no Church home.”

The archdiocese has several special Masses and events planned for the jubilee year to carry out this “new evangelization” and to unite the faithful throughout the archdiocese in prayer and action.

A series of Masses with a special focus on young adults ages 18-39 and on senior citizens will be held throughout the archdiocese.

The first of six young adult Masses will be held New Year’s Eve at SS. Peter and Paul Cathedral in Indianapolis. Archbishop Buechlein and several other priests

See Masses, page 16
Questions and answers about the Catholic Church’s celebration of the year 2000

What does the millennium celebrate?
The millennium marks the passage of a 1,000-year period as noted by the calendar of our common era. For Christians, the millennium celebrates the birth of Jesus Christ 2,000 years ago and the history of that 2,000 years. The birth of Christ is important because Christ’s coming into the world ushered in a new era for humanity. Thus, the millennium celebrates 2,000 years of Christ’s presence in human history, and as such, it celebrates God’s love for humankind.

What is the religious dimension to the millennium?
For generations, the Church has used jubilee years as opportunities to pause and reflect on all that the Lord has done for us. The Church invites people to open up to Christ and reconcile those areas in their lives that need to be addressed.

What is a jubilee?
Jubilees celebrate and commemorate the passage of a fixed number of years. People are most familiar with wedding and work jubilees of 25 and 50 years. The unique character of the jubilee points to a celebration of life, but jubilees also provide an opportunity to look forward in life. A jubilee is a time of celebration and an opportunity to begin anew, but it is also a time to seek reconciliation and to acknowledge past failings.

Why is this jubilee significant?
This jubilee not only will mark the passing from one century to the next, it also will leave behind an entire millennium.

Why should the person in the pew care about the millennium?
People in the pews should care about this jubilee year because it offers a unique opportunity to celebrate the 2,000th anniversary of the birth of the Messiah, and to focus on one’s relationship with him. It also offers an opportunity to make some changes for the good in our own lives—to begin the new millennium as a renewed person. It is a moment to make a new start with self, God and others.

How can people prepare spiritually for the millennium?
Pope John Paul II is calling on Catholics and inviting all Christians, and people of good will, to reflect on their lives. Christians should ask themselves if they are willing to change their lives to become better disciples. The Holy Father is also calling people to recognize areas in their lives which need reconciliation and to seek that reconciliation, whether it be with God or with other people.

Does the millennium have significance to people of other faiths?
Because of the use of differing calendars, the year 2000 does not have the same religious significance for people of other religions that it does for Christians. Nevertheless, there appears to be a growing interest in the year 2000 because of its significance and because of use of the common calendar. For example, there are a number of Christian-Jewish events being planned with millennial themes that are the result of collaboration.

To what has Pope John Paul II called the Church for the new millennium?
The pope has called the Church to celebrate the gift of salvation and “to proclaim the year of the Lord’s favor.” Specifically, the Holy Father is calling the Church to seek unity among all Christians, to more fully apply the teachings of the Second Vatican Council and to use this time as a unique moment for reconciliation and healing. In looking toward the future, the Church is not to forget its past. As such, the Church is called to cross into the new millennium with an awareness of its history and mindful to repent of past errors and infidelities. All members of the Church are called to examine their consciences to avoid the same mistakes in the next millennium.

How to receive the jubilee indulgence

An indulgence is the Church’s act of confirming that individuals have changed their hearts after they have received forgiveness in the sacrament of reconciliation. It is a special grace granted in the jubilee year to encourage all Christians, not simply to confess their sins but to truly change their hearts.

Receiving the jubilee indulgence gives one a full amnesty or complete remission of any temporal punishment they may have accrued because of their turning away from God in past sins. Temporal punishment is the time that must be spent in the state called purgatory during which the individual’s love for God is purified. Only after that purification can one enter into the pure happiness of heaven.

An indulgence, which can only be received once a day, can be gained for ourselves or a “soul in purgatory.”

To receive the jubilee indulgence, individuals must:
• Receive the sacrament of reconciliation.
• Receive the Eucharist (preferably at Mass).
• Pray for the intentions of Pope John Paul II.
• Perform an act of charity and penance.

It is recommended that the Eucharist be received on the day that the act of charity or penance is performed. The ordinary act of charity and penance is to make a pilgrimage during the jubilee year. These are prescribed pilgrimages in the Holy Land and Rome. However, in the Archdiocese of Indianapolis, a pilgrimage can be made by visiting one of the designated indulgence churches and by saying the prescribed prayers.

It is recommended that a sacramental confession and Eucharist be administered at the pilgrimage site in order to receive the indulgence. If such is not possible, the jubilee indulgence can still be received if the individual receives the Eucharist or makes a confession at another site such as their home parish within a reasonable amount of time of the pilgrimage.

The prescribed prayers for receiving the jubilee indulgence are the Profession of Faith (either the Nicene or Apostles’ Creed), Our Father, Hail Mary or some other prayer to the Blessed Mother and the Gloria. The prayers are to be said for intentions of the pope.

In addition to making a pilgrimage to one of the designated churches in the archdiocese, the Holy Land or Rome, the jubilee indulgence may also be gained if one makes a visit to those in need or in difficulty (e.g., the sick, the imprisoned, the elderly living alone, the disabled) as if making a pilgrimage to Christ present in them.

Archdiocesan jubilee Masses for senior citizens and young adults

Young Adult Masses
(Ages 18-39)

Dec. 31
SS. Peter and Paul Cathedral, Indianapolis, 11:30 p.m.
March 26
St. Margaret Mary Church, Terre Haute, 2 p.m.
May 10
St. Mary Church, Richmond, 7 p.m.
Aug. 15
Our Lady of Perpetual Help Church, New Albany, 7 p.m.

Senior Citizen Masses

March 22
SS. Peter and Paul Cathedral, Indianapolis, 2 p.m.
April 9
St. Anthony of Padua Church, Clarksville, 2 p.m.

May 31
St. Andrew Church, Richmond, 2 p.m.
Aug. 13
St. Ann Church, Terre Haute, 2 p.m.
Oct. 22
St. Charles Borromeo Church, Bloomington, 3 p.m.
Nov. 19
St. Joseph Church, St. Leon, 2 p.m.

Open wide the doors to Christ

On Christmas Eve, Pope John Paul II will open the Holy Door at St. Peter’s Basilica in Rome. The Holy Door (left) symbolizes one’s passage from sin to a new life in Christ.

It is also a symbol of the universality of the Catholic Church as Holy Doors in cathedrals and churches throughout the world will be opened Dec. 24.

Archbishop Daniel M. Buechlein will open the Holy Door at SS. Peter and Paul Cathedral in Indianapolis at the Christmas Eve Mass.
The jubilee of our Lord's birth calls us "to bring glad tidings to the poor ... to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free." (Lk 4:18)

As disciples of Jesus in the new millennium, I pledge to:

- Pray regularly for greater justice and peace.
- Learn more about Catholic social teaching and its call to protect human life, stand with the poor and care for creation.
- Reach across boundaries of religion, race, ethnicity, gender and disability conditions.
- Live justly in family life, school, work, the marketplace and the political arena.
- Serve those who are poor and vulnerable, sharing more time and talent.
- Give more generously to those in need at home and abroad.
- Advocate for public policies that protect human life, promote human dignity, preserve God's creation and build peace.
- Encourage others to work for greater charity, justice and peace.

## How to carry out the jubilee pledge

### Prayer

Reflectively on the pledge and keep it where it will remind you of your commitment to act.

### Consider how you are already serving the poor and working for justice and peace in each of the areas noted on the pledge. Identify one or more areas that are weak links for you and then work to strengthen them.

- **Pray** —When you pray, reflect on how you have succeeded and failed to serve the poor and work for justice and peace in your daily life. Include people who are poor and vulnerable in daily prayers. Make a commitment to choose each day a specific group, a region of the world, or an issue adversely affected by your actions. Include in personal prayer and during family prayer.

- **Learn** —Catholic social teaching is a rich resource for building a just society and living lives of holiness amidst the challenges of modern society. Periodically read about some aspect of Catholic social teaching.

- **Reach** —Build bridges across boundaries of religion, race, ethnicity, gender and disability condition. In your parish, neighborhood, school, civic group and work place, make special effort to respect and to include those who are different from you. If you are in a decision-making position affecting others, examine whether you treat those who are different fairly and equally.

- **Live** —The most important opportunities to work for justice and peace do not come through special programs, but in the choices we make and the way we treat others every day. Seize opportunities to promote justice and peace at home, through your financial decisions, in your community organizing effort. Register and vote in light of a community organizing effort. Register and vote in light of a community organizing effort. Register and vote in light of a community organizing effort.

- **Serve** —Volunteer regularly in your parish, with Catholic Charities, or with other organizations that serve the poor and vulnerable, defend life, care for the earth and work for greater justice and peace at home and around the world by supporting Human Development, Catholic Charities, Catholic Relief Services, Propagation of the Faith, efforts to aid the Church in Latin America and in Eastern Europe for peace. For example, help at a local shelter, join the St. Vincent de Paul Society or Ladies of Charity, help clean up a river, collect food for those in need.

- **Give** —The Church’s collections for the poor are excellent opportunities to share what we have. You can work for greater justice and peace at home and around the world by supporting Human Development, Catholic Charities, Catholic Relief Services, Propagation of the Faith, efforts to aid the Church in Latin America and in Eastern Europe for peace. For example, help at a local shelter, join the St. Vincent de Paul Society or Ladies of Charity, help clean up a river, collect food for those in need.

- **Advocate** —Join a diocesan legislative network, pro-life group, or another project for the protection of human life and the work of other organizations promoting justice and peace.

- **Encourage** —The great jubilee and the new millennium are time to strengthen and lift up the options of justice, peace and opportunity for all people in our land. Let us work together to make our communities and nation more just, peaceful and hopeful places.
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In addition to Catholic school students and students in parish religious education programs who normally would be receiving the sacrament of confirmation next year, baptized Catholic adults who have not been confirmed are also being invited to be confirmed at the Sept. 16 Mass.

Although confirmation will be a focal point of the celebration, the special Mass is a call for all who have been on a journey of conversion during the jubilee to join together and celebrate 2,000 years of Christ and the carrying forward of the faith into the third millennium.

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Great Jubilee 2000 is a time for reconciliation.

By Peter Feuerherd

Still stewing because your brother-in-law borrowed that snowblower last year and never returned it.

Let go of it, and you'll be honoring a long religious tradition dating to the ancient Hebrews and Egyptians. Pope John Paul II, according to Maria Harris, a national religious education consultant and visiting professor at New York University, is the author of Proclaim Jubilee and Jubilee Time.

Jubilee was an occasion when the ancient Hebrews “set aside time to allow the land to lie fallow and forgive all debts,” said Harris in a recent interview. In ancient Israel, the jubilee was held every 50 years and was a time of fasting and repentance followed by a festival.

Pope John Paul II, in his exhortations on the upcoming millennium celebration, has urged Catholics to follow that tradition. To prepare for the jubilee, he has urged congregations to reflect on how the crushing debt burden on developing countries be relieved.

Harris said that the pope is referring to a tradition cited in Leviticus (Lv 25:8–12). The concept of jubilee also is part of the fourth chapter of Luke, which includes the account of Jesus preaching in his home-town synagogue. In that chapter, Jesus proclaims that he has been sent “to bring glad tidings to the poor.”

In the Diocese of Saginaw, Msgr. Kenneth Untener has urged parishioners and priests to reflect on how the local Church should forgive its spiritual and financial debts. That reflection should take place before every parish meeting.

Such ceremonies and discussions are a way of “getting rid of all grudges” to prepare for the jubilee celebration. A similar mixture of personal and social concerns permeates the jubilee concept in Poland.

Scripture’s call to proclaim liberty is enshrined on the Liberty Bell in Philadelphia, famously for the United States. “It’s quintessentially American. It’s there on the Liberty Bell. Even though we now have a civil and criminal system, we have to work for liberty,” Harris said.

On a personal level, she said, that can mean reflection on questions such as “Who is this bound?”—a question which can address spiritual debts also need to be considered. For example, Harris noted, are there priests in Detriot parish in which priests asked parishioners to forgive anything they might have done to estrange or offend them. Parishioners then asked their priests to forgive the times they weren’t supportive.

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One of the questions which can address is: “Are you or I could expend that would bring

“People should exhibit more an attitude of love, warmth and caring—that they have a good spiritual home and want to share that with others,” he said.

Although there are times in people’s lives when they are more likely to be receptive to an invitation—a time of crisis or sorrow, or a time of joy as when a child is born—issuing the invitation is more important than catching just the right time, noted Msgr. Champlin.

“The invitation should be always there and frequently extended,” he said.

Franciscan Father Daniel Havron, coordinator of evangelism for the Archdiocese of Detroit, warned against thinking that evangelism is only for declining parishes.

A lot of suburban parishes are packed on weekends, but there are still scads and scads of Catholics out there who aren’t coming to Church, he said.

Those who would like to further the work of evangelization should engage in some self-examination first, Father Havron said.

He said they should ask themselves, “Do I have a desire in my heart for the Lord? Where is my own spiritual life at this point?”

Doing so might point a person toward advertising and holding a parish “homecoming,” but said success is only possible if the target of evangelization has an inner need.

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Reporting to nearly two dozen bishops who send students to Saint Meinrad School of Theology in southern Indiana, Benedictine Father Mark O’Keefe told the bishops, “The Church doesn’t just need priests; it needs holy priests—and, in this day and age, the Church needs more priests to carry on its evangelizing mission.”

The occasion was a dinner sponsored by Saint Meinrad during the National Conference of Catholic Bishops’ November meeting in Washington, D.C. At this annual gathering, it’s customary for Saint Meinrad’s president to present a formal report to the bishops on “the state of the seminary.”

Father Mark also offered some personal reflections on the state of priestly life and ministry from his unique perspective as a moral theologian, teacher, and pastor of the seminary community. This year, Father Mark’s reflections on priestly ministry were drawn from the writings of Pope John Paul II on “the new evangelization” (proclaiming in new ways the good news of Jesus Christ), which the pope sees as the Church’s top priority in the new millennium. Father Mark also called attention to a letter recently published by the Vatican’s Congregation for the Clergy titled, “The Priest and the Third Christian Millennium: Teacher of the Word, Minister of the Sacraments and Leader of the Community.” This Vatican letter suggests that priests are “agents of the new evangelization” through their fidelity to the threefold ministry that they receive from Christ—as teachers, as ministers of the sacraments and as community leaders.

Reflecting on these concepts, Father Mark said, “I was struck by the urgency of the pope’s challenge and by the cogency of the congregation’s analysis. I asked myself: Is this year’s meeting a turning point? Will this be the moment when we turn our backs on the lukewarmness of the past and embrace the evangelization of this new millennium? It is clear that the Church needs holy priests, and that the Church needs practical assistance to help the priests that she already has to be holy.”

In addition to the priest’s personal and pastoral skills as a teacher, minister of the sacraments and community leader, Father Mark believes that “preparing seminarians to carry out the work of the new evangelization demands a quality intellectual formation.” According to Father Mark, Saint Meinrad’s commitment to a strong academic formation is “second to none.” In fact, he said, “Being an effective teacher of the Word, minister of the sacraments and leader of the community in today’s complex world, with its varied questions, demands more than piety; it demands a solid formation in the breadth and depth of the Catholic tradition and theology.”

A solid academic formation is essential, Father Mark said, but it is not enough. “A strong intellectual formation must be intimately linked with a solid spiritual formation.” According to Father Mark, this emphasis on spiritual formation has been one of Saint Meinrad’s distinctive characteristics from the very beginning. For more than 140 years, the priests of Saint Meinrad have been faithful to the threefold ministry that they receive from Christ: teacher of the Word, minister of the sacraments, and leader of the community. This year, Father Mark emphasized that effective priestly formation requires more than technical training.

First of all, he said, the ministry of priests requires a genuine commitment to selfless service—after the model of Jesus Christ, the shepherd who lays down his life for his flock. “The priesthood is a beautiful life,” he said, “but it is also a life of sacrifice—a unique sharing in the mission of Christ who was both priest and victim.”

“Second, the Church needs holy priests and the Church needs holy seminarians,” Father Mark said. “This means that the seminary community must be a pastoral community, where the seminarians are Spirit-filled, contracts of prayer and witness to the Word of God.”

The pope, who has walked with increasing difficulty in recent weeks, proceeded slowly up the aisle of the basilica at the Vatican City on Nov. 22, the last canonization ceremony of the 20th century. With the latest group, the pope has named 296 saints in his long Pontificate, as many as were named by his predecessors combined since modern saint-making rules were established in the 16th century.

The 10 martyrs were all priests or brothers working in Spanish schools during the 1930s when extremist members of a Marxist rebel movement led attacks against priests and religious. St. Cirilo Bertran and eight fellow members of the Christian Brothers, and St. Inocencio de La Immaculada, a Passionist priest, were all shot to death.

In a sermon, the pope said the martyrs were not war heroes but witnesses of the faith, who with their deaths gave “the last lesson of their lives.”

The pope also canonized St. Tommaso da Cori, an Italian Franciscan well-known as a preacher and confessor until his death in 1729, and St. Benedetto Menni, an Italian member of the Hospitaller Order of St. John of God, who in the late 1800s founded an order of nuns who worked in hospitals. Among the 11,000 people attending the Mass was Argentine President Carlos Menem, who traveled to Rome for the canonization of the country’s first native-born saint. St. Hector Valdivielso Saez, one of the Christian Brothers martyred in Spain, was born in Buenos Aires to Spanish immigrants who later returned to Spain.

The pope, who has walked with increasing difficulty in recent weeks, proceeded slowly up the aisle of the basilica at the beginning of the Mass. He looked fatigued and coughed several times during the liturgy.
Christ the King Church, 1827 Kessler Blvd. E Dr., Indianapolis. Exposition of the Blessed Sacrament after 7:15 a.m. Mass–5:30 p.m. Benediction and service.

First Saturdays
St. Nicholas Church, Sunman. Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.

◆ ◆ ◆
Little Flower Chapel, 13th and Bosart, Indianapolis. Apostolate of Fatima holy hour, 2 p.m.

◆ ◆ ◆
Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Devotions and sacrament of reconciliation, after 8 a.m. Mass.

◆ ◆ ◆
Holy Angels Church, 28th and Dr. Martin Luther King Jr. Sts., Indianapolis. Exposition of the Blessed Sacrament, 11 a.m.–noon.

◆ ◆ ◆
Christ the King Church, 1827 Kessler Blvd. E Dr., Indianapolis. Exposition of the Blessed Sacrament, 2 p.m.–7 a.m. (Monday), rosary, 8 p.m. Open to midnight.

◆ ◆ ◆
St. Mary Church, New Albany. Eucharistic adoration and confessions, after 9 p.m. Mass.

◆ ◆ ◆
Church at Mount St. Francis. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Thursdays

Second Mondays
St. Matthew Parish, 4100 E. 56th St., Indianapolis. Young Widowed Group (by archdiocesan Office of Youth and Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1586.

◆ ◆ ◆
St. Luke Church, Indianapolis. Holy hour for priestly and religious vocations, 7 p.m.

Third Mondays
St. Matthew Parish, 4100 E. 56th St., Indianapolis. Catholic Widowed Organization, 7 p.m.–9:30 p.m. Information: 317-784-1102.

◆ ◆ ◆
Holy Family Parish, Oldenburg. Support group for the widowed, 7 p.m. Information: 812-934-2524.

◆ ◆ ◆
Calvary Mausoleum Chapel, 435 Troy Ave., Indianapolis. Mass, 2 p.m.

Third Thursdays
Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Rd., Indianapolis. Mass, 2 p.m.

◆ ◆ ◆
St. Francis Hall Chapel, Marian College, 3200 Cold Spring Rd., Indianapolis. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays
St. Andrew Church, 4052 E. 38th St., Indianapolis. Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m.; walk to Clinic for Women, 2951 E. 38th St., rosary; return to church for Benediction.

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Penance services scheduled throughout archdiocese

Parishes throughout the archdiocese have scheduled communal penance services for Advent. The following is a list of services that have been reported to The Criterion.

**Indianapolis North Deanery**
- Nov. 30, 7 p.m. at St. Matthew
- Dec. 2, 7:30 p.m. at St. Pius X
- Dec. 2, 7 p.m. at Immaculate Heart of Mary
- Dec. 12, 1:30 p.m. at St. Joan of Arc
- Dec. 19, 4 p.m. for St. John, Dover, and St. Joseph, St. Leon, at St. John, Dover

**Indianapolis South Deanery**
- Dec. 1, 7:30 p.m. for Sacred Heart, Good Shepherd, Holy Rosary and Holy Cross at Holy Rosary
- Dec. 9, 7 p.m. for St. Paul, New Alsace
- Dec. 1, 8:30/9 a.m.–noon and 12:30 p.m.–2:30 p.m. at Providence High School, Clarksville

**Indianapolis East Deanery**
- Nov. 30, 7 p.m. at St. Matthew
- Dec. 1, 7 a.m. at St. Thomas, Fortville
- Dec. 6, 7:30 p.m. at St. Simon
- Dec. 9, 7 p.m. at St. Philomena
- Dec. 14, 7 p.m. at St. Catherine of Siena
- Dec. 19, 2 p.m. at St. Anthony
- Dec. 20, 7 p.m. at Mary, Queen of Peace, Danville
- Dec. 21, 7 p.m. at Holy Family, Richmond

**Indianapolis West Deanery**
- Nov. 30, 8:30 p.m.–12:30 p.m. at Our Lady of the Rosary, Marion
- Dec. 2, 7 p.m. at St. Lawrence, Starlight
- Dec. 5, 7 p.m. for Our Lady of Providence, New Albany
- Dec. 21, 7 p.m. at St. Mary-of-the-Rocks, Louisville

**Bloomington Deanery**
- Dec. 1, 7:30 p.m. at St. Charles Borromeo
- Dec. 2, 7 p.m. at St. Paul Catholic Center
- Dec. 6, 7 p.m. at St. John the Apostle
- Dec. 14, 7 p.m. at St. Joseph, Floyds Knobs

**Connersville Deanery**
- Nov. 29, 7 p.m. at St. Angelus
- Dec. 2, 7 p.m. at St. Gabriel
- Dec. 4, 7 p.m. for St. Mary, Richmond

**New Albany Deanery**
- Nov. 30, 8:30-9:30 a.m.–noon at the Clinical Research Center of Indiana, Indianapolis
- Dec. 1, 8:30 a.m.–noon and 12:30 p.m.–2:30 p.m. at Providence High School, Clarksville
- Dec. 2, 7 p.m. at Our Lady of the Rosary, Marion
- Dec. 5, 7 a.m. at St. Joseph, St. Leon, at St. John, Dover
- Dec. 9, 7 p.m. at St. Church, Brookville
- Dec. 12, 6 p.m. at St. Patrick, Terre Haute
- Dec. 16, 7 p.m. at Sacred Heart, Clinton
- Dec. 16, 7:30 p.m. at St. Paul, Sellersburg

**New Orleans**
- Dec. 20, 7 p.m. at St. Mary-of-the-Rocks, St. Mary-of-the-Rocks

**Terre Haute Deanery**
- Dec. 19, 7:30 p.m. at Sacred Heart, Clinton
- Dec. 16, 1:30 p.m. at St. Ann, Terre Haute
- Dec. 20, 7 p.m. at St. Michael, Charlestown
- Dec. 15, 7:30 p.m. at St. Mary-of-the-Oaks, Floyds Knobs
- Dec. 15, 7:30 p.m. at St. Mary, New Albany
- Dec. 16, 7 p.m. at St. Paul, Sellersburg
- Dec. 17, 7:30 p.m. at Our Lady of Perpetual Help, New Albany
- Dec. 19, 7:30 p.m. at St. Paul, Floyds Knobs
- Dec. 19, 7:30 p.m. at St. Joseph, Corydon
- Dec. 20, 7 p.m. at St. Anthony, Clarksville

**Seymour Deanery**
- Dec. 5, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour
- Dec. 5, 2 p.m. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh
- Dec. 14, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
- Dec. 14, 7 p.m. at St. Mary, New Albany
- Dec. 15, 7 p.m. for Church of the American Martyrs, Scottsburg, and St. Patrick, Salem, at St. Patrick, Salem
- Dec. 16, 7 p.m. at St. Bartholomew, Columbus
- Dec. 21, 7 p.m. for St. Ann, Jennings Co., and St. Joseph, Jennings Co., at St. Joseph, Jennings Co.

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Students at St. Paul School in New Alsace took a break from their studies to pose for a picture. This undated photograph is believed to have been taken in 1898.

St. Paul Parish was founded in 1833 and today numbers about 800 persons in 250 households. Father William J. Turner is pastor.

(This feature is based on information currently in the archdiocesan archives and is as accurate as possible. The archives would appreciate receiving additional information or, if necessary, corrected information from readers. Also, the archives is attempting to expand its collection. If you have photographs or other materials, please send them to Associate Archivist Janet Newland, Archives, P.O. Box 1410, Indianapolis, IN 46206-1410. Newland may be reached at 317-236-1429 or 800-382-9836, ext.2429, or by e-mail at archives@archindy.org.)
Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obligations of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.


ARNOLD, Sally A. (Starks), 44, St. Thomas Aquinas, Indianapolis, Nov. 9. Wife of John W. Arnold. Mother of Alex and Christian Arnold.

BIGGS, Yolanda Calzia, 80, St. Louis, Batesville, Nov. 7. Mother of Kevin Biggs. Great-grandmother of 12.

BLISS, John W., 98, St. Louis, Batesville, Nov. 1. Daughter of John and Margaret Bliss. Great-grandmother of 12.


BREWER, Charles, 94, St. Andrew, Richmond, Nov. 6. Son of Susan (Miller) Brewer. Grandfather of Sandra Brewer and several grandchildren.


Full-Time Director of Religious Education

The Catholic community of St. Christopher, a suburban parish of 2,500 families, is seeking a full-time director of religious education. Responsibilities include: administration and implementation of preschool through grade 6 religious education; adult faith formation; sacramental preparation (baptism, reconciliation, eucharist), RCIA.

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Resume and letter cover will be accepted until Dec. 15 or until position is filled. Submit to: DRE Search Committee, St. Christopher Church, 5301 W. 16th St., Indianapolis, IN 46224.

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